

The Church of God



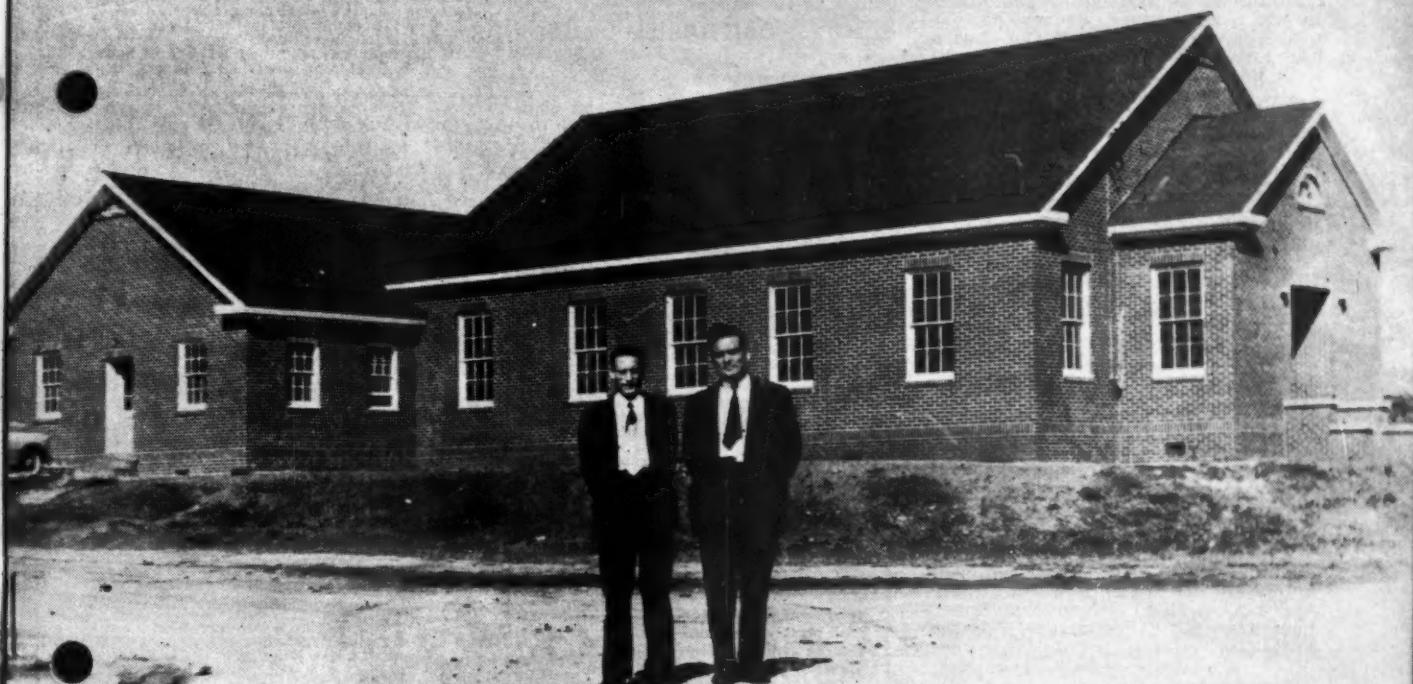
Evangel



Vol. 41

December 9, 1950

No. 40



COVER PICTURE

This is a picture of the beautiful new brick church at Trion, Ga., built under the able leadership of our beloved pastor, Rev. J. W. Daniel. Brother Daniel came to pastor our church almost four years ago and began to visualize a new church on the spot where the church stands, just at the edge of the mill village on a nice paved street in a beautiful location. Brother Daniel started working and praying, and, with the cooperation of members and friends, we have a building that stands as a memorial to him for his labor here. The church auditorium is 40x54 feet, with a 9-foot pulpit and 12-foot choir that seats 50 people. It has six Sunday School rooms, a Ladies' Willing Workers' room, two rest rooms, and a pastor's study. It has hardwood floors throughout and is gas heated. The mill company gave us the lot and \$4,700 on the church. The church is valued at \$35,000, and at present the indebtedness is less than \$6,000. We would not forget Sister Daniel, as she, too, has worked hard for the church. She and one other sister bought a new piano for this church and paid for it in three months' time. The church was dedicated August 14, 1949. Rev. Albert H. Batts preached the dedicatory message.

Brother Daniel has been very sick and in the hospital since he built the church, and it looked like sometimes he was going home to heaven, but the people kept praying and God heard and answered prayer, and he is still with us today. We give God all the praise for touching his body and sparing his life, and we thank everyone who prayed for his recovery.

In the picture, left to right, is our pastor, Brother Daniel, and Rev. Tommie Waites, pastor of the Church of God at LaFayette, Ga. We really appreciate Brother Daniel and his family and what they have meant to our church. They have blessed us with their music and singing. They have a host of friends in and around Trion.—Mrs. Ida Bowling, Reporter.

NOTICES

My new address is Albert H. Batts, 913 South Highland Park Avenue, Chattanooga, Tenn. Phone, 9-4377. I am in full-time evangelistic work.

My new address is General Delivery, Tallulah, La.—Mrs. Estelle Robertson.

I am open for calls for revivals and healing services. I will also send anointed cloths to those who will write and ask for them.—Evangelist Robert Persenger, 793 Crittenden St., Pontiac 17, Mich.

CORRECTION.—The first two paragraphs of the article "God Giveth Grace to the Humble," which appeared in the November 11 issue of the **Evangel** was written by Brother Wm. Pospisil, former state overseer of Montana, and the rest was by an unknown author. By mistake we gave credit to Brother Glenn C. Pettyjohn.

REQUESTS

PRAY FOR:

Our son. If there is any minister near him, please write or visit him. His address is Rev. Ruel M. Little, U. S. 53020896, Co. C, 982nd Engr. Const. Ben., Fort Leonard Wood, Mo.—Rev. and Mrs. T. L. Little.

God to supply my needs.—Lillie Mooney, Galax, Va.

My unsaved son and his wife; my children to be saved.—Pearl Savage Wuenacher, Retsil, Wash.

God to take care of my brother who is in North Korea and save his soul; my mother to be saved; my unsaved children.—Mrs. Gilbert Crowder, Woodlawn, Va.

God to supply my needs and give us a home of prayer; my husband to be saved; my baby.—Sister Cook, Homerville, Ga.

The healing of my body.—Estell Macky, Jensen, Fla.

My eyes to be healed.—Genie Holland, West Point, Miss.

My children and grandchildren to be saved.—A sister, Ada, Okla.

Our pastor, Brother McGee, who is very ill.—Mrs. Rena Butler, Tullahoma, Tenn.

My daughter; me.—Pearl McCurdy.

The healing of my body.—J. R. Davis, Calhoun, Ga.

Mr. Smith to be saved and delivered from the wine habit.—Mrs. A. J. Ricks, La Junta, Colo.

God to heal me of gall bladder and liver trouble, also a nervous condition.—Earl Flowers, Williamstown, W. Va.

My weak body.—Manie Walker, Augusta, Ga.

My family and me to be healed.—Mrs. J. S. Casteel, Tullahoma, Tenn.

The healing of my body; my unsaved friends.—Florence Easter, Mt. Airy, N. C.

OBITUARIES

McCALL

Sister Sallie B. McCall passed away to be with the Lord October 9, 1950, at the age of 67 years. She was an active member of the Church of God for 22 years, and a great worker in all of the Lord's work. She will be greatly missed by all who knew her.—Jerry M. Bradley, Cashiers, N. C.

CLEMONS

The death angel visited the home of Brother and Sister L. B. Clemons on Sept. 27, 1950, and claimed their darling son, James Henry. His little body was laid to rest in the Poplar Springs Cemetery. The funeral was conducted by Rev. Flemore Clark and the writer. May God's richest blessings be upon Brother and Sister Clemons and family.—A friend, Rev. J. B. Lindley.

COPE

Mrs. Augusta Barker Cope, born August 24, 1892, died September 19, 1950. Sister Cope was a good Christian, a good wife and mother, and faithful to her church. The funeral was conducted at the South Gastonia Church of God by Rev. Ray Collins, assisted by Rev. Mrs. W. M. Wineberger. Sister Cope is survived by her husband, Andy Cope, 1 son and 3 daughters.—Mrs. C. B. Killian.

UNIFORM SIGN PROJECT

Since the Assembly continuous negotiations have been made with several sign companies relative to the Church Uniform Sign Project. We are pleased to announce that now an order has been placed for both the highway marker sign and the directional sign. As soon as we receive a quotation on the stakes and brackets, we shall be prepared to announce a price and receive orders. We expect delivery on these signs within six weeks.—Lewis J. Willis, National Youth Director.

THE CHURCH OF GOD EVANGEL

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IMPORTANT

Mails are heavy. Avoid delay. Please co-operate with us

By addressing all ministers' and church clerks' reports, tithes, payments on insurance, mission and orphanage monies to Houston R. Morehead, General Secretary and Treasurer.

All orders for merchandise and payments on accounts should be addressed to the Church of God Publishing House, Tennessee Music and Printing Company, or the Lighted Pathway, according to kind of merchandise ordered.

Address all complaints concerning business to Business Manager, Cecil Bridges.

All materials intended for publication should be sent to Editor-in-Chief, J. D. Bright.

DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.

2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.

3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.

4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.

5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.

6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.

7. Holiness to be God's standard of living for His people.

8. In the baptism with the Holy Ghost subsequent to a clean heart.

9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.

10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

11. Divine healing is provided for all in the atonement.

12. In the Lord's Supper and washing of the saints' feet.

13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.

14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

Editorials . . .

"HOLD FAST TO THAT WHICH THOU HAST"

I have been profoundly impressed all my Christian life with these words, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. 3:11, but I have never been so completely overwhelmed with the sacred import of it as when I read the following tragic accident:

Boston—Seven-year-old Johnny Corrado, who was so proud of his 100 per cent school paper that he chased it right into the path of a freight train, died Thursday in City Hospital. "I got a hundred, I got a hundred," little Johnny yelled happily to schoolmates as he hurried home Tuesday. A gust of wind whipped the prized paper from his hand, and Johnny ran to the railroad tracks to retrieve it. The freight train hurled him to the side of the right of way. As his pals knelt beside him, Johnny gasped his last words: "Get my paper. I want to show it to Mother."

It is a fact that we will face our record as God's stewards and servants, and what will our grade be? If we, like Jesus, "do always those things that please Him," and, like Paul, say, "for me to live is Christ," and work like the servant who was given five talents, we shall not only be ready for our reward that Jesus will give to us, but delighted for God, our heavenly Father, to see it as well as our co-workers who make it through with us.

LORDS OVER GOD'S HERITAGE?

Never is the unequivocal Bible answer. Simon Peter says, 1 Peter 5:1-4, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Simon Peter, at this writing, was physically old, having followed the Lord Jesus from the beginning, and was, therefore, an elder of the Church of God, both by physical age and position. Yet, in the evening shades of his life he exhorts that those who serve the Church of God in like position refrain from exercising lordship over their flocks, but rather to be ensamples (examples) to the flock. To my mind, this message is to every minister in the Church of God, regardless of whether he is a general official, state official, district official, pastor, evangelist, or missionary. It may be true that due to a person's position he can boss, dictate, high pressure, drive, coerce, demand, and even force those under his supervision to do things, but obedience without love and respect is a stalling measure just before complete rebellion and revolt.

Simon Peter's theology or philosophy is Christ centered; in fact, it is simply borrowed from such teachings as Christ Jesus gave on the Mount. That is, let the people under your supervision, whether they be members or ministers, know first of all that there is a blessing at the beginning and a reward at the end of doing the thing that they are called on to do. If it is discovered that they have the wrong attitude toward a teaching, doctrine, or item of the program, if they are calmly and tactfully shown the necessity of it and how it is essential to the progress of the church and God's glory, ninety-nine times out of one hundred cooperation is the result, and the other one per cent can generally be won by a Christlike heart-to-heart talk with the individual or individuals.

Aloneness on the part of ministers, regardless of position, is not only a means by which they keep their people from close friendship and understanding, but it eventually removes them completely from them, with the tragic result that they have no longer the love, respect, or cooperation of and from those whom, under God, they had been placed over in the church.

Another mark of lordship over God's heritage is partiality or surrounding oneself with a select group, while the

rest of those under the minister's oversight are cold-shouldered. Such action creates the feeling that the "lord over God's heritage" is being coached, advised, and prompted by this clique, special group, and, therefore, they are the victims of not only a narrow, overbearing leader, who sees all and knows all, but a few who should be in the same bracket with them are cohorts with him. Such conduct isn't, never has been, and never can be right in God's sight, neither in the sight of sane and thinking people.

In this great and sacred gospel work, as ministers for God and His church, there are to be no big I's and little you's, but every person is to fill his place humbly and faithfully, with unrelenting determination to please God, first of all, and all the people possible. For, after all, how else should seniority, success, reputation, and position be considered than to better fit a man to serve with the people (not above them), and know the wants, wishes, needs, yea, even their very heart throbs and pulse beats; and when a pastor thinks that he will lose his prestige by associating with his members, sharing their heartaches, helping them solve their problems, plan with them their life and happiness, weep with them, as well as rejoice with them, he has another thought coming. It is the same way with a state overseer or any official in the church. It is a fact that there is a respect due to every person in every office, but no person in any office is to expect the adoration of a lord, neither the privilege to exercise lordly authority, but in all things expected of others to be examples. In fact, such conduct, and such conduct alone, will merit for us from the hands of our Chief Shepherd, Jesus Christ, a "crown of glory that fadeth not away."

A STRANGE OBJECTION

Among a few other objections, worthy and unworthy, that have been offered to the Evangel running pictures in and on it is one, however, expressed by only a very few. Anyway, perhaps when I explain that the cuts on and in the Evangel cost the person or church having them run \$15 for a cover cut, \$6 for a three-column inside, \$5 for a two-column inside, and \$3.30 for a one-column inside, and that on each of these cuts the Publishing House realizes a substantial profit (a system already in force when I became Editor-in-Chief), perhaps those objecting will feel at least more lenient about pictures being run.

So far as editing the Evangel is concerned, it could be run without a picture on or in it, and I suppose that such an undressed paper would meet the approval of at least the very few who object to the Evangel carrying pictures. But the matter of pictures for our Evangel and Lighted Pathway, as well as Sunday School literature, was discussed at length in our Editorial and Publications Board call meeting following last Assembly, and it was their opinion that our publications should not be robbed of their attractive, yet modest, appearance by leaving off and out pictures.

May I say, in regard to the pictures that are run for ministers and churches, that, personally, I think they are highly representative and informative, and make a profound impression on our readers, especially nonmembers. Further, I find that where a picture of a local church or pastor is run, or, as for that, a sermon by a pastor, it creates special local interest in the Evangel, resulting, many times, in new subscriptions to the paper; and, generally, where the picture of a church or some special occasion of the church is run in the Evangel, the church orders one hundred or more copies of the Evangel, and their distribution helps to stimulate interest in our official Church organ. A pretty good way, I should think, to judge our publications as a whole is to realize that when you see or read something you don't feel favorably impressed with, realize that in all probability there are thousands who are pleased with it.

EDITORIALETTES

Grit and grace are both essential to the successful Christian life; but the source of grit is manhood, while the source of grace is God, and if some people would display a little more grit, God would give them a lot more grace.

Nothing could be more sickening to a person of sincere conviction and manhood than to be surrounded by "Yes" men when they should be "No" men.

Foreign Missions

J. H. Walker, Sr., Executive Missions Secretary

JAPAN AN OPEN DOOR

From Japan comes the call, "Come over into Japan and help us." There has never been a more outstanding challenge with which the Church is faced today. The Nippon is a wide open door. Japan, geographically, is the land of tops of high mountains forming a chain of islands where the world's most earthquakes strike. Her 79 millions of people, with terraced-garden farms, have learned economy the hard way; and, although boasting of an ancient monarchy dating from Jimmer Tenno B.C. 600, she has come through many changes through the years, and, in the last 50 years, has made most outstanding progress in development, demanding her place among the five foremost nations of the earth.

The Japanese people are pre-eminent for patriotism and filial piety; they are romantic, energetic, and versatile. Their hereditary religion is "Shintoism" Japanese Kami-no-michi—the way of the gods. Their constitution embodies the worship of ancestors and the worship of their emperor as god. Totemism, especially fox worship and horse worship, was, until this century, prominent. The Jesuits, Dominicans, and Franciscans (Catholics) had flourishing missions from 1549 to 1637. Many of the priests were killed, and in 1715 Father Sidotti died after seven years' imprisonment, ending the last of their missionaries. From 1715 to 1853, Japan rigidly excluded all foreigners and all foreign influences. Not only did she prohibit foreigners from entering her country, but those of her people who went to other foreign countries and touched the foreign soil were not permitted to return to the country under penalty of death. Thus, her doors were closed to the possibility of missionaries entering. Even from 1637 to 1854, foreign trade with Japan was limited to a few small shiploads each year, and that through the Dutch post on a small island of Nagasaki. It was Commodore Perry's patient and skillful negotiations of a trade treaty for the United States, on his visit during 1853 and 1854, that made it possible for trade relations between the United States and Japan. This, of course, did not provide any legal way for the missionaries to enter. It was strictly for trade only.

RAPID RISE TO A MODERN NATION—From the secluded, isolated past, Japan broke definitely and moved with unparalleled rapidity to complete modernity. In less than 50 years she took her seat with the council of the nations as one of the five first-class powers, developing her country industrially, making the greatest progress of any nation in rural electrification. Today radios are to be found in almost every home. However, they have had their strug-

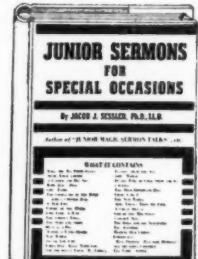
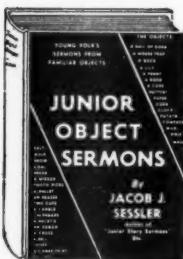
gles through the years. About 15 years after Perry's trade treaty from the United States came the revolution of 1868, in which the Mikado was restored to actual rulership after being relieved of that burden for 700 years by the Shogun. After dissatisfaction with this change, a constitution was adopted in 1889, in which a new form of national life began.

The Japanese admired the Germans in their development, and had it not been for a treaty of compact she would have joined the central powers and been on the other side of World War I. She had expected Germany to win. During the last World War her officials broke her pact between the United States, Great Britain, France, and Nippon, and made that terrible devastating, sneaking attack on Pearl Harbor, which was answered eventually, by the explosion of the atomic fission on her cities, which soon convinced her that her emperor was not infallible; that the "Land of the Sun" could be conquered. This downfall of Japan, with the third highest birth and death rate in the world, crashed the hopes of near 79 millions who worshiped the emperor as God. Perhaps none of us can realize what an aching void must have gripped their hearts when they realized their hopes were gone. Groping in the blackness,

searching for light, they are now calling for Bibles, the story of Jesus and His love. They want security, and true security can be found only in our Lord Jesus Christ.

Space will not permit me to give an account of all the earlier Christians who have contributed greatly toward the work of the Christian faith in Japan, such men as Townsend Harris, a devout Christian who came as consul to Shimoda in 1856 and negotiated a treaty which became effective July 4, 1859, that certain ports should be opened to residents of American citizens and that the Americans be permitted to have free exercise of their own religion and to erect suitable places of worship. The Baptist Mission sent over Rev. McGowan; the Presbyterian, Dr. J. C. Hepburn; the Reform Church, Revs. Brown, Simmons, and Verbeck. The Southern Baptist sent over Rohrer Bond who sailed on the S. S. Forest, which was never heard of again. History shows that by 1881 there were 451 Christian missionaries in Japan.

Some of the Japanese have done an outstanding work, themselves, toward advancing Christianity. The story of Neesima is an outstanding example. A sixteen-year-old boy in Tokyo, later named Joseph Hardy Neesima, borrowed a Bridgeman's Chinese Atlas of the United States, which helped him to understand the contrast between his country and the United States. He saw a Bible in Chinese, which he borrowed and read at night because he feared to let anyone see him read it. He tells his own story in his broke



SERMONS

Jacob J. Sessler, Ph.D.

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THE CHURCH OF GOD EVANGEL

English thus: "From time to time my mind was filled to read English Bible, and proposed to go to Hakodate to get English or American teacher of it. Therefore, I ask of my prince and parents to go thither; but they had not allowed to me for it and were alarmed at it, but my stabbiness would not destroy by their expostulations, and I kept my thoughts praying only to God; please! let me reach my aim." In fulfilment of an inward urge, he left his country upon risk of his life and went to Shanghai, where he sold one of his two samurai (swords) and bought him an English Bible. From there he took a ship to Boston. The owner of the ship, Mr. Alpheus Hardy, was a Christian and deeply interested in missions. He educated this Japanese boy in Phillips Academy, Amherst College, and Andover Seminary.

In 1871 the Japanese embassy arrived in America and offered Neesima every inducement to enter his government's service. He served a while as interpreter for them, but the call of God would not permit his remaining, for he determined to return to his country as a missionary. When about to deliver his address to the American Board's Prudential Committee at its annual meeting, he made a carefully prepared address, and, as he stood before them in tears, he pleaded: "I cannot go back to Japan without money to found a Christian college, and I am going to stand here until I get it." Almost \$5,000 was subscribed immediately, and he returned to the land where ten years before he had run away to establish a school in the city of Kyoto. Here he faced difficulties and violent opposition to his work, but his school later became the great Doshisha University, which he guided until the time of his death in 1890. This school rendered untold service to Christianity in Japan and far beyond.

Christianity in Japan has had its struggles through these years. De-structive criticism and agnostic science have weakened the convictions of mission schools, seriously affected the ministry, and caused division and controversy there as it has here in America.

THE CRY OF THE REMAINING CHRISTIANS IS, "DON'T LEAVE US. COME OVER AND HELP US." From the beginning, the organized churches in Japan tended to be independent and indigenous. By 1923, when the jubilee of Christian freedom was celebrated in a mild and dignified way, there was a disposition to go quite too far in the application of this principle. Many of the missionary boards began strongly to urge that no more missionaries were needed in Japan and that many of those already there should return home. Some of the Japanese leaders entertained this view. Upon further investigation they found, however, that some 80% of the rural-village population had not been touched by organized missionary work. In 1923 a number of the missionaries were considering a ten-year period of service, in which they would supply vacancies caused by death and retirement, and otherwise gradually

A Letter to You From Our Orphanage Superintendent

November 20, 1950

Dear Co-worker:

Everyone, including the personnel and children, send Christian greetings to you on the field who help make this noble work possible.

Before many of us realize it, the holiday season will be here, and we know you want "our children" to have a happy, joyous Christmas. They do not have a mother and father to go to with their desires; therefore, they come to us. We do not want to disappoint them, but to give them a Christmas as similar as possible to what they would have if they were in a private home. You can help us realize this desire by giving the following suggestion your consideration:

By planning now to have individuals, Sunday School classes, Sunday Schools, Y.P.E.'s and churches on your district send clothing, toys, candy,

fruit, or other gift boxes.

If you will do this, we shall have a happy group of children Christmas morning at our Orphanage. The children's ages range from two to nineteen years. All receipts will be reported in the *Evangel* by states, according to the *Minutes of the General Assembly*. Whatever you do will be sincerely appreciated by everyone. Where possible, let us hear from you on or before December 18. Send all packages to

The Church of God Orphanage
Wm. F. Dych, Superintendent
Sevierville, Tennessee

Remember us when you pray, and we trust God's richest blessings will be upon your every effort.

Sincerely yours in Christ, Wm. F. Dych, Superintendent, THE CHURCH OF GOD ORPHANAGE.

PUZZLES THAT TEACH



All Puzzles Have Metal Pellets
No. 800

John 3:16. This puzzle is an acrostic of G-O-S-P-E-L: God's-Only-Son-purchased-Eternal-Life, with John 3:16 printed below the design. Text on back, Romans 10:9.

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CHURCH OF GOD PUBLISHING HOUSE
Montgomery Avenue, Cleveland, Tennessee

Dead End or Through Road ... WHICH?

Delivered by Pastor F. L. Muller over station WCRS, Greenwood, S. C.

Deut. 1:19-21, "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; AND WE CAME TO KADESH-BARNEA. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord thy God hath set the land said unto thee; fear not, neither be discouraged."

We are all traveling the road of life. There are roads that turn out to be dead ends because the whole direction is wrong. We sometimes make a blind alley out of life's experiences, although we are going in the right direction. We fail to carry on; we fail to follow through; we make the sad mistake of accepting partial success for a final victory. That is what happened to the Hebrew people in the wilderness. They came to Kadesh-barnea. The Lord that led them that far would have led them on. They failed to follow through; they failed to follow on; they came to a dead end at Kadesh-barnea.

Egypt was behind them. God had led them out from under Pharaoh's bondage. They had been in the land of Egypt for four hundred years, and, although under slavery to cruel task-masters, God had been with them, and they now numbered a million and a half. The sun went down one evening on a nation of slaves; it arose the next morning on a nation of free people, set free by the mighty hand of God. They were led by Moses, a man chosen of God for this gigantic task, across the Red Sea on dry ground. The Egyptian army following them met death beneath the waves of the returning sea. God had been with them all the way of the journey, in a pillar of cloud by day, and in a pillar of fire by night. They had only to look up to see that God was right there before them. They followed on to Mt. Sinai, and there God gave them the law and the commandments. Verse 6, "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites . . ." God did not intend for them to stop when they received the law, but to journey on to the land that He had promised them for an inheritance. They were to cross the Jordan and possess the land. They traveled on until they came to Kadesh-barnea, the



boundary line. Just across the Jordan was the Promised Land, their land; but they failed to go on; they stopped short on the boundary line. How true this is with many today who have traveled so far with God, but they fail to follow through, and go all the way with God, and stopping short of the promises of God, they deny themselves the blessings that come with believing and living the full gospel.

The testing situation came there in their lives. It was God's plan to give them the land. Deut 6:23, "And he brought us out from thence (from Egypt), that he might bring us in (into Canaan), to give us the land which he sware unto our fathers." God had sworn unto their fathers that He would give them this land. God was going to do His part. He was going to carry through. If they had only believed the Word of the Lord and had not failed Him, they could have gone over, gained the victory over the inhabitants, and possessed the land; but rather they delayed while they sent out spies to spy out the land. The spies came back with a good report of the land, a land flowing with milk and honey. They brought back the huge bunches of grapes as proof of the fertility of this land. They all said it was a good land in which to dwell. However, ten of the twelve spies said, "This land is inhabited by giants, and we are as grasshoppers in their sight." When the people heard the report of the spies, they did

not consider God, or remember the victory He gave them over the Egyptians. They listened to the voice of the timid ten rather than to Joshua and Caleb, the two men who kept their faith in God and said, "We are able to go over and possess the land." These two men believed God. These two remembered the past victories. These two were willing to fight God's battle, go all the way, and follow through with that which they had started. The timid ten said, "It is a good land, worthy of our inheritance, but we are just too weak to wage war with the inhabitants of the land." They limited God by their lack of faith, and instead of a shout of another victory, they began to murmur and complain against God and against Moses, saying, "It would have been better if we had died down in Egypt." Like many today who have lost the victory and the vision of God, they began to think back to Egypt with its cucumbers and garlic, forgetting the manna, the quails, and the pure water from the rock that God had provided daily for them on this wilderness journey. Some said, "Let us elect us a captain and go back into Egypt, lest we die in the wilderness. Let us go back into slavery and bondage. Let us go back, for we can't go on." Like many today, they would have felt more secure going back under the leadership of a faithless man than going forward under the leadership and protection of the Almighty God. My friends, we must either go on with God or come to a dead end; we must either make progress with God or fail and go back into the world. How many today, who once had a good experience with God, like the Israelites, have lost faith in God and are backslidden, walking no more with Him?

Yes, Israel listened to the voice of self, and wandered around and around for forty years until all of them except Caleb and Joshua died in the wilderness. The people of God, how pitiful! wandering around in the wilderness when they could have been eating milk and honey and living off the fat of the land over in Canaan.

Canaan was an abiding place, but they missed Canaan. Canaan was a place of abundance and security, a place to build homes and settle down, but they missed the abundance when they missed the will of God, and, instead of a home, they wandered until they died. They could have achieved victory and their names been honored by their descendants, but they lost the victory and died an infamous death in the wilderness of Sin.

God revised His plan after the people failed Him. Moses died and was buried on Nebo by the Lord God. He died without going over into the Promised Land, and God delayed their entrance for forty years, while He raised up another people that would obey His command. Listen, my friend, if we fail to follow through with God; if we fail to go on with Him, He will raise up another people that will follow Him, those who will obey Him. If we fail to preach the full gospel to all the world, God will raise up a

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The Futility of Accumulating Wealth

By REVEREND JOSEPH L. MILLIGAN, Pastor, Bonne Terre, Missouri

Text: Mark 8:36, "What shall it PROFIT a man, if he GAIN the whole world, and LOSE his own soul?"

"Oh, nonsense," you say, "another crank, who is himself one of the poorer people, and who has little prospects of amassing wealth, is going to decry money-making, possibly in self-defense. He is writing merely to appease and mitigate his selfish, insatiable cravings for something he doesn't have." That, reader, may be your thought at the first glance at this article's caption. Believe me, however, you are radically wrong! I am ready to agree that money is necessary for our existence, and I know not where the person is who doesn't enjoy luxury; but the pith of these remarks is that THERE IS NO LASTING QUALITY IN WEALTH, AND YOU CAN'T FEED A SOUL ON HOUSES AND LANDS. That certain something within your breast that incessantly yearns to touch the ONE that made it can receive no nourishment or nutrition from barns filled with the fruits of your labor. I am not a "snarling cynic" nor an embittered misanthrope who has grown disgusted with everybody and everything and who has lost all ambition and aspirations. God pity such a wretch! But the more I see of people working their "fingers to the bone" and burning the midnight oil until their eyeballs are red in their sockets and their brains whirl, forcing them to cease their exacting labor, and driving them to a bed to gain new strength for another day of the endless cycle, all the while starving that INNER MAN, the hotter grow my tears over them, the more fervent grow my prayers, the more passionate my preaching against such becomes, and the more vehement my desire to re-channel that misdirected strength.

We agree that money is a powerful thing. There is an old saying that "money makes the mare go"; which means, of course, that money is a mighty force among men. If one were to go into the markets of trade and thoroughfares of exchanges, meander along Wall Street and listen to the men of pecuniary might as they discuss the fluctuation of stocks and bonds as they rise and fall in value, observe the operations of the offices of the various professions, hear the men of state in our Governmental offices discuss financial matters, he would soon realize that wealth is an agent for promoting both good and evil. It is often the agent in controlling votes, legislatures, and politics. Politics have been corrupted in many instances through the power of money. Money has a language all its own, but it can be understood by all nationalities and men of all levels of learning.

That blessed bald-headed Jew, the apostle Paul, was fully aware of the



terrible danger of desiring wealth when he wrote to young Timothy these words: "For the love of money is the root of all evil: which while some covet after, they have ERRED FROM THE FAITH, AND PIERCED THEMSELVES THROUGH WITH MANY SORROWS." It is no secret that many organizations, of which money is a prerequisite for membership, have certain FUNCTIONS that are DEFINITELY DETRIMENTAL to the Christian's spirituality. Many woeful tales can be told of men and women, alike, who apparently had brilliant futures as Christian workers and who had abilities, and, if utilized properly, they could have performed a lifework that future generations would have risen to praise; but they misused their talents and embezzled those capabilities that belonged to God in order that they might lay up filthy lucre for themselves. There is no greater tragedy in the world than that of a wasted human life!

This crave for money is in our schools and colleges. Sad to say, many students, instead of being in school for the noble purpose of equipping themselves to be better citizens and leaders in their respective communities, are there only to become more proficient in money-grabbing. Where are such traits as culture, grace, magnanimity, etc.? They have been destroyed by this monster called MONEY. The unborn are forgotten. We live no more to bless generations to come. We plan no more for posterity. Like fiendish gluttons, we consume everything on which we can get our selfish hands.

Even in the home, this lust has in-

truded. This unnatural desire has sent the entire family to work. Even mothers with gray hair have hired someone to look after the children while she wrecks her health, unnerves herself, and slips by degrees from overwork into a premature grave, just to augment the bank account another digit. These varied shifts the family is working prohibits their meeting at the family altar any more. Consequently, family ties are sundered; family love has waned; their altars have been torn down and thrown aside as a relic of a bygone age; and the entire home has been changed. That warmth of a God-loving home has been dispelled, and the cold indifference of a boarding house prevails.

Into the industrial life this monster comes with bloody maw. Labor and capital are interminably squabbling. Their wranglings are ever on the newspapers' front pages. Picket lines are established; automobiles are overturned; people are denuded who try to enter the picketed plant; and even lives have been spilled by frenzied defenders of labor parties. Just for a few paltry pennies, men's blood will boil; their tempers burn; and murder fill their breasts. Unbelievable? Yes, I agree, but it is pathetically true. You don't have to resort to fiction to read of rogues killing for a pittance; current accounts in our daily journals prove times without number that money will cock the pistol of the murderer and the highwayman.

Worst of all, this shameful lust for money has invaded the church. Many preachers have ceased to be shepherds of their starving sheep and have become hirelings. Not long ago a preacher, for whom I held the highest regard, invested some money in a business that promised to bring him considerable dividends. And it did. But that profit was obtained at a terrific sacrifice—his inspiration as a preacher. He found himself soon so engrossed in the business affairs that he was neglecting his ministry. He told me this heartfelt confession. "Believe me as long as I live, I shall never invest in anything other than gospel work. I have learned my lesson." Many have been the precious men who have learned this same bitter lesson. Oh, that all who are engaged in the most fascinating of all labors, the preaching of the unsearchable riches of Jesus Christ, would say, "This one thing I do," and that the heralding of these glad tidings! How much better would be our churches today!

Charles Spurgeon was asked to come to America to lecture for a considerable sum of money. He replied, "I don't have time to spare to make money." The infinite value of a soul is more than the whole world. History informs us that Alexander the Great, who is said to have conquered the world and

(Continued on page 15)



This is the picture of our home-coming at Knoxville, Iowa, held Sunday, October 8. There were well over 100 people present. In the picture can be seen the Green Family with their music, also other musicians. Our state overseer, Rev. Carl Cox, was present and can be seen with the guitar. He brought the afternoon message which was inspiring. The afternoon service was so well attended that we had to get all available chairs to take care of the crowd, and then there were some still standing. It was really a wonderful day for the Lord. Also, in the picture can be seen Sister June Becker, who has just closed one of the best, and in many ways the best, revivals in the church. There were 11 saved, 8 sanctified, 8 filled with the Holy Ghost, and 4 added to the church. Pray for us here at Knoxville that God will continue to bless.—C. H. Franklin, Knoxville, Iowa.

Reports From the Field

HAZARD Ky.—A ministers' meeting was held in the Hazard Church of God, with Brother Lenning, our district overseer, presiding, together with our state overseer, Rev. R. R. Walker. This meeting was carried out in a highly progressive spirit. Brother Forester, pastor of the Christopher church, is our district youth director, and the following was adopted: "That singing conventions and fellowship meetings be held in all the churches on this district, on the fourth Monday night of each month until each church has had its convention. All meetings must be closed on this night. Each pastor must be present at these meetings for the drawing of the next meeting. An offering is to be taken in each meeting and kept in the local treasury for the budget of that church." A nice offering was taken in this meeting for the Hazard Church. Our first singing convention was held on Monday night, October 23, at the Toner church. We are expecting a great time in the Lord this year.—Fred Strunk, Convention Clerk.

STATESBORO, Ga.—We want to report that God is really blessing the Oak Grove Church. We have had a wonderful year for God. Our membership has doubled this pastoral year. Brother P. S. Collins, the new pastor, started this year off by being able to carry our quota for this year with him to the state ministers' meeting. For this we give God the praise. Every department of the church is growing, and we are praying for this year to be the best for God in the church's history. We plan to start building Sunday School rooms soon. Pray for us.—Mrs. J. P. Thompson.

BUCKHANNON, W. Va.—After three months of hard labor we saw our desires come true. A special meeting was held in Buckhannon, W. Va., to organize a Church of God. The meeting was called to order by pastor A. A. Lynch, Rev. L. E. Painter, state youth director, moderator, assisted by Rev. J. L. Ball, district pastor. The teachings of the Church of God were read and explained by Rev. Painter. There

were 8 new members and 4 transfers given the right hand of fellowship. There was special singing, shouting, and praising God, with Brother Painter bringing a wonderful Holy Ghost message on Rom. 1:16.—Mrs. Mary Lynch, Clerk.

There was a home-coming at Joseph's Chapel Church of God, Cleveland, Miss., October 22. The day started with spiritual singing. Following this our state youth director, Brother E. H. Babb, gave us a short spiritual message on the Sunday School lesson. Then our state overseer, G. C. Hamby, preached a soul-stirring sermon on "Church Government." Following this great sermon, we received an offering on the indebtedness of our church, making it possible for us to pay the note off in full. Then at the noon hour a delicious dinner was spread on the ground. Following this we had another service which consisted of choir and special singing, then another soul-stirring message by Brother Hamby, after which a great number came to the altar seeking God in a great way. Those in attendance expressed themselves as having enjoyed the day. Pray for us.—T. H. Williams, Pastor.

Revivals of Interest

WEYANOE, W. Va.—A 3 weeks' revival was held at the Weyanoke Church of God during the month of October. There was a spiritual rally of the entire church. Six souls were saved and one sanctified. Since the revival 7 more seekers have come to the altar. The church has been inspired, and our Sunday School has numbered 207. Ivan Shewbridge, the pastor, was the evangelist.

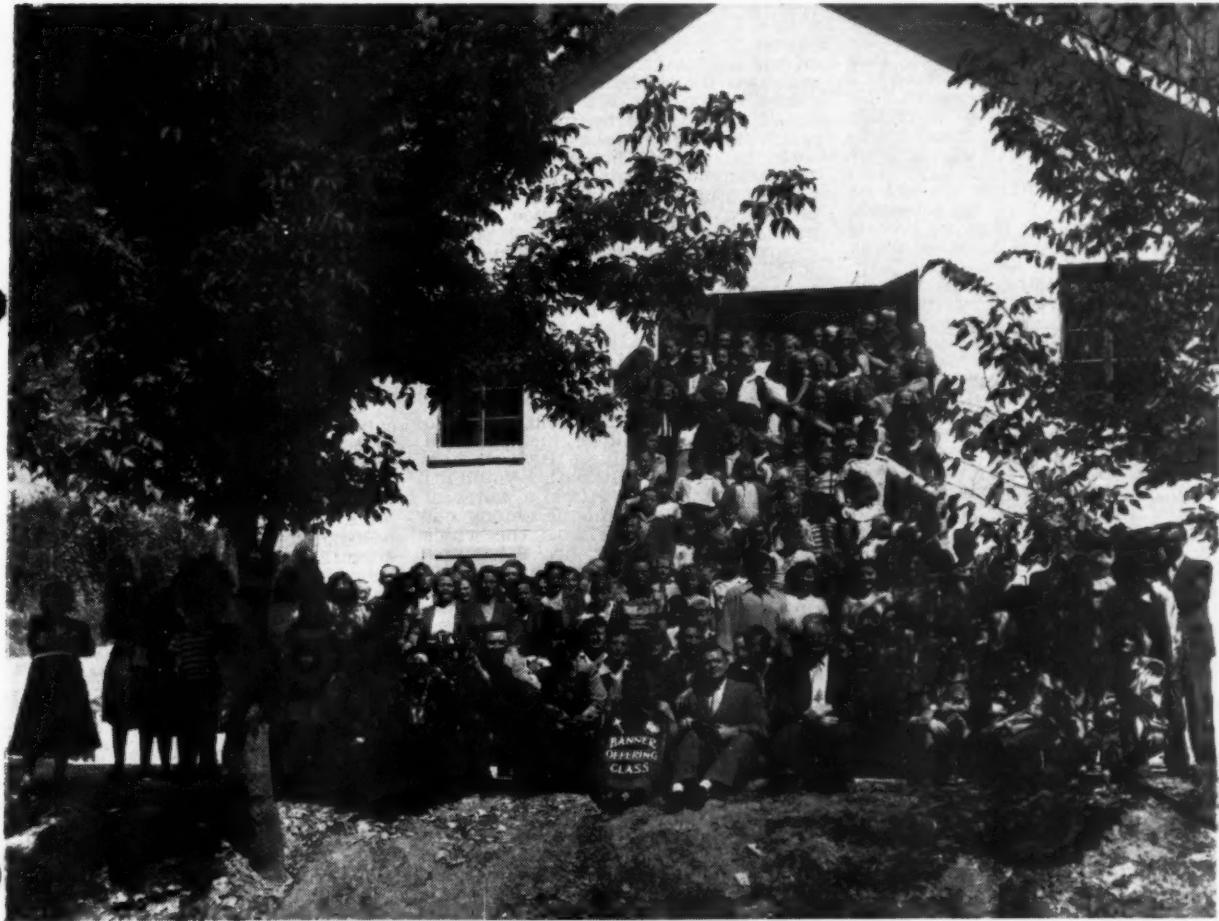
We truly thank the Lord for the revival held at Shepherd's Fold, La., Church by the Rev. W. R. Messer. God was in our midst and blessed our souls. Brother Messer is a real old-time gos-

pel preacher, and some of our older members said he could preach down the power of God more than any preacher they had seen in a long time. Several nights during the meeting the power of the Lord came down; messages and interpretations were given; and there was no preaching. People went to the altar who had never been before, and many were blessed. The saints were revived and encouraged. Four people came into the church.

We appreciate Brother and Sister Messer; we appreciate our pastor and his wife, Brother and Sister C. W. Kendall, also.—Church Reporter.

CLINTON, S. C.—Mrs. J. L. Corley conducted a 2 weeks' revival here in September. There were 15 saved, 10 sanctified, 11 filled with the Holy Ghost, and 6 added to the church. We really enjoyed having her with us in our church and home.—J. B. Cole, Pastor.

BLYTHE, Calif.—We have just closed a three weeks' revival, with Rev. Robert Holmes, of Oxnard, Calif., as the evangelist. There were 13 saved, 5 sanctified, and 5 filled with the Holy Ghost. The Church of God at Blythe, Calif., would like to say that Rev. Holmes would prove a great blessing to any church. It was the best revival we have had for years. The church is growing in every way. We praise God for our good pastor and his wife, Rev. and Mrs. J. L. Sanders.—Mrs. Earl Tunnell, Clerk.



Above is the picture of the new church and the Sunday School group at Glasgow, Ky. Rev. Allen Tomblin, the former pastor, sold the old church, secured the new location, and had the new church near completion when he resigned as pastor. Much credit is due Brother Tomblin and the good people here for this nice church building. Worthy mention of Brother and Sister Earl Carver is quite in order. Brother Carver financed the construction of this building, which is far better for the church than a finance company. We were privileged to have the first service in the new auditorium. Since coming here six months ago, God has blessed us in more than doubling membership and more than doubling the Sunday School and Y.P.E. attendance. We have a full house in attendance on week ends.—Frank Standifer, Pastor.

What Makes Powerless Churches?

L. L. BEASLEY, JESUP, GEORGIA, LAYMAN

Jesus' words to the Laodicean Church, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," Revelation 3:15, 16.

Jesus saw the condition of the churches through the ages; He knows even every individual, whether lukewarm, consecrated, backslidden, or what it may be, and, throughout the New Testament scriptures we find His, and also the apostles', teachings, warning against careless, neglectful living. Giving instructions as to how we can avoid the lukewarm way, we notice that John the Revelator writes Jesus' words to the angel (minister) of the church, and not to the world, the church being a great responsible people, who are expected to have the goods and produce the fruits. But, what did Jesus say to the church? "I will spew thee out of my mouth." No doubt, it is more serious to be in this lukewarm condition than many members stop to think for. Judging from what He said, "I would thou wert cold or hot," then, if we are not on fire for God (hot), a fruit-bearing Christian, He prefers that we be cold rather than lukewarm. In other words, if I understand, we need to be godly, commandment-abiding Christians, or else not profess to be Christians at all. The great importance of seeking the will of God and to please Him should not be forgotten, and not just to meet the qualification for church membership. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matthew 7:21.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin," James 4:17. Now we would look at the lukewarm or inactive condition of church members from two angles, one of omission and the other commission. Certainly, Christians understand the disappointed feeling and powerless works of an omitted prayer life, as well as the neglect of other Christian duties, as church attendance, tithing, etc.

Now for a moment we shall compare spiritual weakness to physical weakness. It is well known that paralysis of the physical body is a loss of the power of motion, that a portion of the body fails to function in performing the duties of normal circulation, becoming dead or partially dead and inactive, causing, of course, the whole body to suffer loss. Likewise, the body of the church suffers loss if a part of the church becomes powerless, either by an error or by neglect. This is not said to reflect on any church or individual, but that someone may use the privilege to inventory himself for the better. If I should mention one of the most spiritual-hurting mistakes among church members, it would be unpleasant, critical gossiping, by

which, if permitted, Satan uses his imposing power to stir up strife and cause confusion and division in the church, especially at the approaching time when members feel their responsible duty in choosing their succeeding pastor.

Paul said, in 1 Corinthians 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." Paul said again, "For God is not the author of confusion, but of peace, as in all churches of the saints," 1 Corinthians 14:33.

What happened on the day of Pentecost (Acts 2:1-4), when "they were all with one accord in one place"? Do you believe, if their minds had been divided and confused that they would have received the blessing? If Satan is permitted to use his craftiness, he doesn't only cause confusion and division in the churches, but further seeks to separate brotherly love and fellowship to paralyze the spiritual activities of the church. Let us think carefully about the practice of unpleasant criticism about the pastor, evangelist, or the brethren. Remember, it kills their influence and hinders conversion of souls. The best way I know to describe it is to say it's a habit influenced by Satan, an evil that makes its way into the heart, and utterance is made by the mouth. The Bible says, "For out of the abundance of the heart the mouth speaketh." Matthew 12:34b. James said, "Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell," James 3:5, 6. One of the seven abominations to the Lord is "he that soweth discord among brethren," Proverbs 6:19b. "A forward man soweth strife: and a whisperer separateth chief friends," Proverbs 16:28.

As Jesus was ending His Sermon in the Mount, He said, "And why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" Matthew 7:3. When folks specialize in mote hunting they are apt to be poor beam finders. We notice in the twelfth chapter of Numbers that Miriam and Aaron spoke against Moses because of his marriage to the Ethiopian woman, and Miriam became leprosy. It's wise to watch how we speak against God's servants. "If any among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain," James 1:26.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death," Proverbs 14:12.

Let's choose the right way, for when we forsake God's way for our way, it gives Satan an opportunity to have his way; then hatred takes the place of brotherly love. The Bible says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," 1 John 3:15. If we obey Christ's commandments and teachings, the golden rule is a part of it. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," Matthew 7:12.

The apostle Peter, in his exhortations, said, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18. If there is a matter of correction of a member to be taken into consideration, we should do it the Bible way, which is, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Galatians 6:1.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hath gained thy brother," Matthew 18:15. Then, if satisfactory result is not obtained, see verses 16 and 17. Paul said, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves," 1 Thessalonians 5:12, 13.

"Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine," 1 Timothy 5:17. A good and faithful pastor is always due very high honor and deserves the kindness and cooperation of a church of loyal, obedient members. Where this condition exists all can enjoy the progress of a spiritual church and the blessings of the Lord.

Now in the conclusion of this writing, let us think of love as the fundamental principle of the teaching of Christ and the apostles. We can well understand more about the creation of this love coming from God the Father when we read John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Romans 8:9b says, "Now if any man have not the Spirit of Christ, he is none of his." Then, we know the Spirit of Christ is love, so we must obtain that great blessing of love. Paul tells us in Galatians 5:22, 23 what the fruits are. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The apostle Peter tells us in 2 Peter 1:5-7 of the seven graces we can add to our faith. Let us notice that the last one of the graces he mentioned is (Continued on page 11)

... LEE COLLEGE ...

ARE YOU CONCERNED WITH YOUR SUNDAY SCHOOL?

DOES YOUR SCHOOL MEASURE UP?

1. Is your Sunday School staff taking its educational task seriously?
2. Is it seeking those in the community who are waiting to be gathered in?
3. Is it analyzing its opportunities and executing a program to develop them?
4. Are the teachers succeeding—In furthering numerical growth of the class?
In maintaining high attendance average?
In bringing pupils to Christ?
In strengthening and deepening the spiritual life of class members?
5. Do the teachers know—Each pupil—his home, school background, and environment? The characteristics of the various age groups?
The methods of dealing with each age group?

PLANNING IMPROVEMENT? ? ? ?

Thorough and systematic training greatly multiplies the value of a soldier. Likewise does a good training program enlarge the sphere of usefulness of the Sunday School teacher. It helps the teacher to know his subject matter, the Bible, to understand his pupils, and to develop proper technique. With trained teachers, as well as proper equipment and housing, enlargement and improvement of the Sunday School can be expected, and the one golden hour each week utilized to its fullest extent.

The Evangelical Teacher Training Association offers a training course which has been especially prepared for church and community classes in the training of present as well as prospective Sunday School teachers. Graduates of the Standard Course of the Association, pastors, and Christian public schoolteachers are urged to serve in this program of training others. This preliminary course consists of six units: Old Testament Law and History, Child Study, Old Testament Poetry and Prophecy, New Testament, pedagogy, and Sunday School Work.

The foregoing article was furnished by Dr. Clarence H. Benson, nationally-known Sunday School authority and General Secretary of the Evangelical Teacher Training Association, author, minister, and Christian educator.

Dr. Benson is scheduled to return to Lee College during the first three weeks of the spring semester, beginning January 22, 1951. He is eager to offer to Sunday School teachers, pastors, and Sunday School superintendents an opportunity to prepare themselves for making their Sunday Schools more profitable.

Lee College is interested in this work, also, and as a result is making a special offer in order that as many as possible may be able to attend this training period. THE TUITION FOR

ALL STUDENTS IS FREE. There will be an \$8.00 a week room and board fee and a \$5.00 registration fee at the beginning of the term.

Think of it! Three weeks of specialized instruction with one of the world's most outstanding authorities, plus the opportunity to do additional work in the Lee College library and association with the students and personnel during this period of training.

Since this course is to be offered at this inexpensive rate, each Sunday School should send at least one representative to this training period in order that he may receive instruction and pass it on to the general church when he returns. This is the opportunity that many of you have looked to and prayed for, one that may never come your way again, and we sincerely hope you will avail yourselves of it.

For further information direct your inquiries to the Registrar, Lee College, Cleveland, Tennessee.

Remember, Christ taught and commissioned His disciples to do likewise, and we, as His disciples, can well afford to prepare ourselves for more effective Christian teaching.

WHAT MAKES POWERLESS CHURCHES?

(Continued from page 10)

charity, the seventh one, which is God's perfect number. Let me say here, not meaning to unchristianize the churches, but a spiritual examination

is a duty which the members should not omit, emphasizing the necessity of Christian love.

Paul said, "THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Corinthians 13:12. "And above all these things put on charity, which is the bond of perfectness," Colossians 3:14.

"Therefore leaving the principles of the doctrine of Christ, let us go on, unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," Hebrews 6:1.

Jesus tells us, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matthew 5:48. Let us seek charity and be members of that church Paul was speaking of in Ephesians 5:27—"that he (Jesus) might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Christian, please pray for me.

TELEGRAM

We are in the midst of a great revival at Seneca, S. C., with 55 saved, 45 sanctified, and 38 filled with the Holy Ghost; 4 received the Holy Ghost last night, Monday, November 27.—Evangelist Bessie Puckett, of Newport News, Va.; J. A. Whitlow, Pastor.

THE BEGINNING . . .



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SPRING SEMESTER—JANUARY 22, 1951

Contact: Registrar, Lee College, Cleveland, Tennessee
"God's business is our business."

Some Things to Think About

CHRISTIAN COMPANIONSHIP

The Scripture says, "Can two walk together, except they be agreed?" and, "What communion hath light with darkness?"

Yet, there are those who are trying to keep in fellowship with God and at the same time making bosom companions of those who are evil and wicked.

A Christian cannot expect to walk a Christian life and walk with those who are unbelievers and those who are not consecrated to the Lord.

In the first place, a Christian who keeps company with those who are wicked cannot enjoy keeping company with them unless he is doing the things that the sinner does. There must be fellowship in desires if there is to be fellowship in person.

The unbeliever will not enjoy the Christian who lives a consecrated Christian life, for they cannot enjoy the same things; they cannot enjoy the same entertainments.

No Christian can enjoy fellowship with his Lord and fellowship with those who do not love the Lord. To do so is to be a traitor to his Lord.

The first principle in Christian living is separation. You cannot expect to live for Christ and at the same time keep companionship with those who are living wickedly. There can be no companionship when there is no agreement as to which way and where you will walk and what you will do.

Until you, as a Christian, have decided to keep companionship with those who are righteous, you will never live a righteous life.

To attempt to keep companionship with the unbeliever to help him is folly. One rotten apple is never made good by a barrel of good apples, but a barrel of good apples is always made rotten by one bad apple.—Christian Conservative.

BLAMES ALCOHOL FOR 78 PER CENT OF CRIMES

Problems of liquor law enforcement were discussed recently by Walter Noack, director of the Eastern Michigan Law Enforcement Association in Veterans Memorial Building, Lapeer.

He said that 78 per cent of all crimes can be traced to the use of alcohol.

80 MILLION PEOPLE FORM ANTI-RED GROUP

"A new national organization formed to combat communism set as its first goal the bolstering of Government machinery for prosecuting defendants charged with subversive activities.

Dr. Daniel A. Poling, of New York, editor of the Christian Century, was named permanent chairman of the All-American Conference to Combat Communism.

The founding sessions, at the La Salle Hotel, were conducted under chairmanship of George N. Craig, of Brazil, Ind., national commander of the American Legion. Craig said that 51 organizations, representing a combined membership of 80,000,000 persons, participated.

The group also adopted a statement of policy called for establishment of a grassroots educational program, exposure of communist activities, counter-propaganda, establishment of a Know Your America Week and other measures.

Craig said the 51 organizations participating in the conference included labor, management, religious, educational, fraternal, women's, professional, civic, and patriotic groups.

Poling said, "We have mobilized here today a mighty task force able to wipe out every communist beachhead in our land."

The task force may be able to do as Dr. Poling says, but if it is dependent on Government machinery for prosecuting defendants charged with subversive activities, too much must not be expected from it; for the Government, at times, seems to experience real difficulty distinguishing between "red herrings" and "Red Workers."

SECTION 622.19 OF THE REGULATIONS OF THE SELECTIVE SERVICE ACT OF 1948 (PUBLIC LAW 759, 80th CONGRESS)

622.19 Class IV-D: Minister of Religion or Divinity Student.—(a) In Class IV-D shall be placed any registrant:

(1) Who is a regular minister of religion;

(2) Who is a duly ordained minister of religion;

(3) Who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school; or

(4) Who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction leading to entrance into a recognized theological or divinity school in which he has been pre-enrolled.

(b) Section 16 of title I of the Selective Service Act of 1948 contains in part the following provisions:

Sec. 16. When used in this title—* * * (g)

(1) the term "duly ordained minister of religion" means a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship, and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.

(2) The term "regular minister of religion" means one who, as his customary vocation, preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member, without having been formally ordained as a minister of religion, and who is recognized by such church, sect, or organization as a regular minister.

(3) The term "regular or duly ordained minister of religion" does not include a person who irregularly or incidentally preaches and teaches the principles of religion of a church, religious sect, or organization, and does not include any person who may have been duly ordained a minister in accordance with the ceremonial, rite, or discipline of a church, religious sect or organization, but who does not regularly, as a vocation, teach and preach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, sect, or organization.

THE BOOK OF BOOKS
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A valuable handbook dealing with the names of the Bible, its inspiration and general structure; its study by book, chapter, and verse. 224 pp.; cloth. \$2.00



THAT GREAT WORD "ETERNITY"

It is generally known to Bible readers that the great word "eternity" appears only once in the Bible, and this occurs in Isa. 57:15, where the statement appears, "Thus saith the high and lofty One that inhabiteth eternity." The fact of eternity, however, appears in many places in the Holy Scriptures, where such words as forever, everlasting, and eternal are used in relation to this theme.

Storms beat upon the earth and upon its rocks and hills, and slowly through the centuries, mountains of rock are worn down and become covered with trees and with vegetation, and we call them old ranges of hills or mountains. It took vast portions of time to accomplish all these changes in the surface of the earth; but even this measure of time fades away into small proportions when we try to reach out with the mind's fullest grasp and contemplate the great eternity, without beginning and without end. Time may be defined as a "measured portion of duration," but what shall we say of eternity, where no measure is able to reach its limits and report back the success of the adventure? Eternity is "the ages of ages," without beginning, without conclusion, great, boundless, vast, immeasurable, limitless eternity! What a wonderful and awe-inspiring fact!

And it is God alone who is fully at home in eternity. He inhabits it. His existence is unmeasured, even as eternity is unmeasured. Man and created beings of the angelic order have eternity for a future, but we have had our beginning in time; hence, existence with us is still brief in the light of eternity. It becomes us, therefore, to be very humble and very reverent when we would seek to stand before the great God who inhabits eternity, and in this majestic presence seek His mercy and grace that we may be prepared for our future. In the light of this relationship, let all lightness and smallness of mind or spirit, with all irreverence, be put away from us when we seek to engage in worship acceptable to God and to inquire of Him and learn His will for us.—Selected.

YOU MAY—AND YET BE LOST

Reader! ponder over the following statements. You may offer like Cain (Gen. 4:3), work like Esau (Gen. 27:38), serve like Gehazi (II Kings 5:20), leave Sodom like Lot's wife (Gen. 19:26), tremble like Felix (Acts 24:25), be zealous for God like Israel (Rom. 10:2), be a disciple like Judas (Acts 1:25), take part in worship like Korah (Number 16), have a house of worship like Micah (Judges 17:5), desire to die the death of the righteous like Balaam (Num. 23:10), make long prayers like the Pharisees (Matt. 23:14), prophesy like Saul (I Sam. 10:10), have lamps like the foolish virgins (Matt. 25:1-13), be near the Kingdom like the young man (Matt. 19:16), almost a Christian like Agrippa (Acts 26:28).

AND YET BE LOST!

Reader, think over this! Are you saved? "Ye must be born again" (John 3:7). "Now if any have not the Spirit of Christ, he is none of his" (Rom. 18:9). "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31).—Our Hope.

GENUINE RELIGION

John Wesley advised not to go to extremes. "Stay in the middle of the road" would be a good definition for his meaning. The Church of God has been hurt greatly by extremes. One class has produced fanatics and the other class has been so afraid they would seem to be akin to fanaticism that they have produced skeptics, infidels, higher critics, etc.

The first question is, Do we know that we have salvation? And the second question is like unto this one, Do other people know we have it?

It is not enough to profess; we must possess. What the world wants to know today is, are we living up to our profession?

Deborah

From "Does God Call Women to Preach" by W. L. Myers. Price of book is 50c. Order of Church of God Publishing House, Montgomery Avenue, Cleveland, Tennessee.

In the book of Judges, chapter 4 and verse 4, we are told that Deborah judged Israel. Now let us find out what her obligations as judge were. She was the presiding official in the court, appointed of God to decide civil and criminal cases. She was one of the chief rulers of the Israelites from the death of Joshua to the kingship of Saul. To say that she had no guide over men is absurd. Why did Barak, the four-star general, obey her orders? See verses 6 to 8. Why was he afraid to go to battle without her? It was because she was commander-in-chief. She told him what to do and how to do. See verse 14: "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hands: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him."

We find that the 5th chapter of Judges is a duet, sung by a man and a woman; and, to our opponent's consternation, the woman led the song. Not only that, but she composed the song by divine revelation. It was a prophetic message in song. But the song did not contain predictive prophecy. Did not Deborah preach in song? Who heard her sing? Thousands of men and women! And don't we still hear her sweet voice in song? To read the 5th chapter of Judges to a congregation of men is the equivalent to her preaching to them from the pulpit. The first three verses of the 4th chapter show that after the death of Ehud the children of Israel went deep into sin, got into bad circumstances politically, morally, and financially, and went from bad to worse, "Until that I Deborah arose" (Judges 5:7). She arose as judge and leader to deliver the children of Israel. Did she not do the work of an evangelist, prophetess, priestess, judge, and preacher? What more could any MAN, prophet or preacher, do for a fallen nation?

One big preacher, so-called, said, "Deborah had no authority." But Deborah said, "The Lord made me to have dominion over the mighty," Judges 5:13. The same objector said, "She simply delivered a brief message from God to Barak."

A brief message from God to Barak? May I ask, did Deborah deliver only one short message to man? WHAT ABOUT THE ENTIRE 5TH CHAPTER OF JUDGES? The message contained in the 5th chapter was and still is a message to the whole world of men and women. This message in song is equal to any song recorded in the Bible.

A brief message from God to Barak? Can it be reasonably supposed that this great woman judge, equal to any

of the other judges, delivered only a brief message from God to Barak? Let us consider the length of her administration—FORTY YEARS. On what principles did she judge and rule the Israelites? On the principles laid down by Moses, of course.

The one great question that may arise in your mind: DID DEBORAH USURP AUTHORITY OVER THE KINGDOM OF ISRAEL? No! No! God put her in this high office, and no man has any right to question God. Of all the judges between the death of Joshua and the kingship of Saul, there was but one woman. There are but comparatively few prophetesses named in the Bible. Nevertheless, the evidence is clear that God does really call women to preach and teach His Word. When God is minded to put a woman into the ministry, it is dangerous for man to speak against it. Be it known that a woman can preach without usurpation over the man. Let us always bear in mind the definition of "usurp"—1. To take possession of by force, or unjustly; as, to usurp office, functions, powers, or rights of another, especially of a king or a ruler. 2. In a general way, to assume wrongfully: e.g., to take possession by force of the office, functions, rights, or powers of another. NO TRUE PROPHETESS HAS EVER USURPED AUTHORITY OVER ANOTHER.

PHEBE

would have never undertaken a business meeting at Rome unless Paul had commissioned her to do so. She worked under the directions of her overseer, Romans 16:2. As to the Romans assisting Phebe in business, some have said, "The reference was personal." Then they give the reason. They say, "She herself had assisted many, including Paul." To this I agree, but they were not to assist her in her own personal affairs at Rome. She was not sent to Rome to do shopping or buy real estate. She was sent on a religious errand. She bore in her hand the greatest epistle ever written—the letter to the Romans. Being closely connected with Paul in the work of the church, having been instructed by him, and being filled with the Spirit of inspiration and wisdom, doubtlessly she was the most competent person in the whole region of Corinth to present this epistle to the church at Rome and expound the deep hidden meaning in it to them.

PRISCILLA

One of our most notable opponents said of Priscilla, "Priscilla helped her husband, Aquila, to teach Apollos the way of the Lord more perfectly. But in this we may be sure that she had the meek spirit of a helpmeet to her husband. She spoke in private conversation, and not as an official teacher, or as one having authority."

We agree that Priscilla did not usurp authority over her husband. We agree,

also, that she helped him teach Apollos, the highly educated Egyptian Jew. The fact that he needed the help of his wife shows that she was a better qualified teacher. The objector would have us believe that they shut him up in a tight room and taught him in a most private manner. How does he know who, or how many had gathered in the little church which was in their house? Rom. 16:5.

This writer did not ascribe much to these great Bible teachers, but Paul did. "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the church of the Gentiles," Romans 16:3, 4. Note, Priscilla and Aquila helped him in the work of the Lord. How could Priscilla assist in revival meetings without speaking in church? Smith's Bible Dictionary furnishes us this information, quoting from page 534:

"We find that the name of the wife (Priscilla) is placed before that of the husband in Romans 16:3; 2 Timothy 4:19, and (according to some of the best MSS.) in Acts 18:26. Hence, we should be disposed to conclude that Priscilla was the more energetic character of the two. In fact, we may say that Priscilla is the example of what the married woman may do for the general service of the church, in conjunction with the home duties; as Phebe is the type of unmarried servant of the church, or deaconess."

Now we have it clearly set forth—Priscilla worked under the shield of a sainted husband, and Phebe worked under the shield of her spiritual overseer, Paul. There was no usurpation the husband and no usurpation over the general overseer, the married woman preacher working under her

(Continued on page 15)

AS THE STARS FOREVER

By JOYCE BERGGREN

As the stars forever...so was the constancy of Phil's and Judy's love for each other, the Lord and His work.

As the stars forever...so shall they shine who turn many to righteousness.

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There is a place of great contentment;
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 We may enter this sweet refuge
 When we trust His Holy Word.
 There's a peace that passeth knowledge;
 There's a joy that none may know,
 But the soul in Jesus trusting
 Has this joy and peace below.
 There is a love that bears our sorrows;
 There is a Friend who shares our pain;
 There is hope for each tomorrow,
 And the sunshine after rain.
 Jesus is our loving Saviour,
 And He knows each joy or woe;
 He will bear our heavy burdens,
 If we'll only to Him go.
 We can trust, though dark the shadows,
 For we know He will not fail;
 Though the storms may beat about us,
 He can still the roughest gale.
 When our troubles would o'erwhelm us,
 We can feel His blessed peace;
 We can feel His presence with us,
 And He gives us sweet release.
 Through the valley and the shadow
 He may call us each to go;
 He may call us through the waters,
 But the waves cannot o'erflow.
 Even in the fiery trial
 He will not forsake us there,
 But will lift the heavy burden,
 Let us in His glory share.
 Jesus suffered, too. Remember
 How they scourged Him cruelly;
 On His head they placed the thorn crown;
 Nailed Him on the cruel tree.
 Thus He knows our pain and anguish;
 Knows our grief and dark despair.
 But if here we suffer with Him,
 We shall reign with Him up there.

Mrs. B. B. (Mabel) Ross.
 Sister Ross is a Jewish lady who has been converted to the Christian faith and is a member of the North Greenville, S. C., Church.—Submitted by Doris Brown, Lee College Student.

"On Speaking Terms With God, Spanking Terms With Me"

A True Mother's Day Story

A little, 12-year-old boy, pupil of a St. Petersburg, Florida, junior high school, Lloyd Williams, was chosen on May 11, 1950, winner of the contest for the best letter on the theme: "Why I have the best mother in the world."

Here is his letter as published on May 12 in the *St. Petersburg Independent*:

"I am a Christian boy and a lot of credit goes to my mother. She stays on speaking terms with God and spanking terms with me. Mother is the first with praise, but when I muff the ball or come up with a wrong answer, she puts me right. Mother helps me with my paper route and teaches me to work and be honest. And she surely knows how to cook. Mother understands me, believes me, and trusts me. How could a boy go wrong with a mother like mine?"

This Florida lad certainly is a little Christian, for he believes what the Bible says about spanking and submits to it as every true Christian should. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness . . . Wherefore . . . make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:5-14).—Basil Malof, President, Russian Bible Society.

DISCIPLINED CHRISTIANS

F. H. Sweet

Christian culture is not a veneer of Christian manners; it is the developed fiber of Christian character. The one may be acquired quickly, and will take form and color from circumstances. The other is of slower growth, and is independent of circumstances and conditions.

Some of the most cultured of God's noblemen and noblewomen are found in poverty, in suffering, even in illiteracy. The graciousness of true Christian culture is simply the grace in the soul working out through the life. Culture is no more a miracle in Christian life than it is anywhere else. The school of Christian experience has many hard lessons, and its sessions hold through long hours. He who would profit must pay the tuition and diligently study the lessons set.

The interpretation of many a hard experience not otherwise to be understood is to be found in its resultant disciplinary effect upon life and character. "It was good for me that I was afflicted," said the Psalmist. "Before I was afflicted I went astray; but now I have kept Thy Word."

The world is waiting to see what God can do through really disciplined, educated, cultured Christians—Christians who have taken a thorough course of training in the school of Christ.—Pub. Unknown.

DON'T SAY

1. "I heard—"
 2. "They say—"
 3. "Everybody says—"
 4. "Have you heard—?"
 5. "Did you hear—?"
 6. "Isn't that awful—?"
 7. "People say—"
 8. "Did you ever—?"
 9. "Somebody said—"
 10. "Would you think—?"
 11. "Don't say I told you—"
 12. "Oh, I think it's perfectly terrible!"
- Baptist Bulletin.

Kindness is a language that the dumb can speak, and the deaf can hear and understand.—C. N. Bovee.

NEW TESTAMENT WRITERS

The New Testament is the work of eight writers: Matthew, the despised tax-collector; Peter and John, "ignorant and unlearned"; John Mark, the graphic delineator of the Lord's life in the second and shortest of the Gospels; Luke, the scholarly Gentile physician; Paul, the tentmaker of mighty intellect; Jude, crisp and energetic; and James, the practical.—Selected.

DON'T TAKE ANY CHANCES

During a rainy season in India the whole valley was flooded and the inhabitants who escaped drowning gathered together on the peak of a hill—the only hill not covered with water. As they waited for the water to go down they saw a huge Bengal tiger swimming through the flood with a cub in her mouth. The natives were terrified at her approach for they well knew that the Bengal tiger was a fierce animal—more than once some child or careless adult had been killed and eaten by a tiger.

But the tiger, as it reached the place of safety, showed no signs of attacking them. Instead, it lay peacefully down. Because of the terror she had for the flood, her ferocity had been driven out. An English army officer, who was one of the many people who gathered on the hill, went up to the tiger and sent a bullet from his revolver through her head. "Why did you do it?" inquired the natives; "the tiger was not going to hurt us."

"The tiger was quiet and would do us no harm for the while, because she was afraid of the water. But as soon as the water went down, the old nature would have returned and she would have killed all of us."

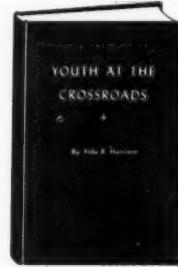
This is true of evil friends and evil thoughts. For a time their evil influence on us will be held down. But sooner or later they turn and will devour us. The only way of safety is to destroy them. Let Jesus help you make your friends and think your thoughts.—Unknown.

"PONDER THE PATH OF THY FEET"

"Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil." (Proverbs 4:26, 27.)

If you have ever been delivered by God from some great snare, you must not trifl with any temptation to it. No deliverance, however utter, will prevent the possibility of falling again; no past experience can keep you. The only guarantee of continual deliverance is this—continual and humble trust in the keeping power of the Lord Jesus Christ. If, with all that weakness and backsliding and sin, with all that pull from the past, you daily, hourly lean on the keeping power of your Lord, you will never go back again, but your path will be as the light which shineth more and more unto the perfect day.—C. I.

A CHRISTMAS BOOK GIFT



Many of you have already ordered a copy of this beautiful and interesting book written by Sister Alda B. Harrison who served the church as LIGHTED PATHWAY Editor for years; in fact, she was the founding author of the LIGHTED PATHWAY. Now that Christmas is near, and you will be looking about for something appropriate to send your loved ones and friends, why not buy one of these books and give to them something to delight them, not only at Christmas time, but for years to come. Notice what the following writers to Sister Harrison have to say about this book.

"Enclosed you will find \$2.00 for your book YOUTH AT THE CROSSROADS. Your messages have always been a great blessing to me, so I want your book to give Mother for Christmas." (Name withheld; perhaps this is to be a surprise.)

"I am enclosing a money order for one of your books. I am secretary and treasurer of the North Woodville Church of God Willing Workers' Band. We want this to read articles from at our meetings. May God richly bless you is our prayer."—Corn Stockwell, Rural Route, Paris, Michigan.

"Dear Mrs. Harrison: I have read your book YOUTH AT THE CROSSROADS. It has meant a great deal to me and my three children. They have been using it often in their young people's meetings, and my son Bob and daughter Beverly have found help in writing essays in their high-school work."

"I am so glad they are not ashamed to witness for Jesus in all their work. Beverly's most recent essay has been chosen, with others from the school, to be judged in a city-wide contest."—Mrs. Collett, 318 E. Avondale, Youngstown, Ohio.

"I was very happy, indeed, to receive a copy of your book YOUTH AT THE CROSSROADS. It is beautiful and helpful all the way through. I will always cherish my copy and hope it will prove a great blessing to others."—Gracie Elwood, Key West, Fla.

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DEAD END OR THROUGH ROAD—WHICH?

(Continued from page 6)

people who will carry out His plan, and we shall be left to wander around and around in the wilderness of frustration and die a failure.

God has had great plans for many people and for some organizations. For a while they traveled with God as their leader; for a while they listened to the voice of faith; for a while they desired to be led of the Spirit, but when partial success came, they accepted that rather than to go on for a final victory. They failed; they compromised; they lowered the standard of righteousness and holiness; they sought the favor of men and the applause of the world rather than the favor and approval of God. God has had to revise His plan again, letting these wander, spiritually cold, dried up, going on with many religious activities, beating of the air, and much ado about nothing. The Spirit of God no longer using them, they are clouds without water, the blind leading the blind, while He is raising up another people that will be led by the Holy Ghost and go all the way with Him. Are you willing to yield your life to God and surrender your ambitions and say, "Lord, take me just as I am and use me for thy glory"? Are you going all the way? Are you walking in the light of the glorious gospel of Christ? Are you serving Him wholeheartedly, keeping nothing in reserve for self? Are you doing those things God would have you to do? Are you carrying the gospel? or sending those who will carry the full gospel of the Lord Jesus Christ?

Remember, there is an inheritance for us over on the other side if we believe the promises of the Lord and will leave all and follow Him.

DEBORAH

(Continued from page 13)

husband and the unmarried woman preacher working under the rule of the male preacher, all working together, for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," Galatians, 3:28.

PHILIP'S FOUR DAUGHTERS

And now we come to Philip's four daughters. In Acts 21:9 it is shown that they were prophetesses. Says Mr. Young, "They were women preachers." See Young's Analytical Concordance, Page 781. The verse reads: "And the same man had four daughters, virgins, which did prophesy." All great scholars, including those who reject women preachers, are forced to admit that prophesy means to preach. Witness John R. Rice in "The Sword of the Lord," issue of Friday, March 29, 1946. He says, "What happened at Pentecost was that God, with His miraculous power, caused Christians to preach the wonderful works of God to people of other nations, in their own tongue or language wherein they were born."

Joel the prophet said that on that

day they would prophesy (Joel 2:28, 29); Peter stood up on that day and said, "This is that," that Joel said; sons and daughters are prophesying. Mr. Rice says, "They preached the wonderful works of the Lord." The inspired writers used the term "prophesy." Brother Rice used the term "preach," but in this he does no violence to the Scripture for PREACH and PROPHESY are concomitant terms; they mean the same.

"THE FUTILITY OF ACCUMULATING WEALTH"

(Continued from page 7)

to have wept because there were no more nations to conquer, allowed his own evil passions to conquer him and lost his soul. He set fire to a city and died a miserable death. A financial giant, but a spiritual pauper! If a man in his passion to gain the world should be fortunate enough (or should I say unfortunate enough) to possess good health, a strong mind, high spirits, prestige, luxury, culture, education, a palatial home, with wine, women, and song around him constantly, tell me, what would be his real gain? The Record tells us that Solomon obtained all this, and then in utter disgust and sheer contempt for this world, he cried, "ALL IS VANITY AND VEXATION of spirit." What did Adam gain in transgressing God's command and eating the forbidden fruit? The laugh of the adversary and the approbation of hell, but he lost paradise in the bargain. What did Cain gain when he so mercilessly killed his brother Abel? His revenge was gratified, and his passions were cooled down, but he became an enemy to God and lived a nomadic life thereafter, roaming about upon the earth. What did Lot gain when he chose to pitch his tent toward Sodom? The Bible says he gained the mayoralty of wicked Sodom, but even the schoolboy knows well the tragic end of his family because of his decision. Would you say that the much-preached-about Achan was made the richer because of his theft of a golden wedge, thirty pieces of silver, and a Babylonish garment? He lost his life and his family. Could a greater price be paid? Ahab's real estate was made the larger with the acquisition of Naboth's vineyard. Doubtlessly, his greedy, avaricious soul was made to palpitate as he went down to look at this newly-acquired toy, and he might have felt like complimenting his devilish wife for her clever perpetration of Naboth's death, but when he lay adying, don't you imagine he could see this vineyard with blood dripping from every leaf of every tree? Jezebel, too, lost her life as an aftermath of this hellish piece of conspiracy. Where went the profit? Yonder hanging from a tree is a man who was a preacher, and even the money-keeper for the little band of disciples that followed our Master. His name is Judas. Why is this preacher a suicide? He lusts for money, and dearly earned thirty pieces of silver; but it was blood money, and it brought no satisfaction. His profit was a wast-

ed life, a lost opportunity, a harassing conscience, a tree, a rope, a plunge, the breaking of a neck, an indescribable leap into an unknown beyond, a judgment as a traitor, and a name that chills the blood of every decent person of every century since he lived. What did the rich young fool gain by keeping all his earthly possessions stored away in barns and forgetting about eternity? He had a day's merry-making, but he lost his soul. He is the only person God ever called a fool to his face that we have record of, and the only charge He had against him was simply overzealousness in building barns.

Don't you see, reader, it just doesn't pay to spend your time money-grabbing at the incalculable expense of destroying your happiness in eternity? The things that are palpable are evanescent, but the things which are unseen are eternal. Which then are the most important? If you had all the gold and silver in the banks of the world, as well as all that is yet to be mined, and if it were to be rammed into your shroud when you were buried, you still, as one has said, couldn't pay for your ferrage across the river death. So you spend your life piling up these temporal things. We'll suppose you are successful in your foolish attempt to accrue wealth. Then what? You die; the heirs sue and fight for months in court over your estate; the daily papers carry the article "Another Eminent Man Passes"; there is much tomfoolery over you; many beautiful floral expressions of sympathy will be delivered to your used-to-be home; limousines will line up for a long, dignified procession to your resting (?) place; a highly educated preacher will be paid a large sum to strain a bit of truth to eulogize you; BUT, LISTEN, O WORLDLING, WHERE WILL YOUR SOUL BE? All the wailings of your loved ones over your stark, stiff temple of clay will not help that naked, disembodied spirit that has flown to the presence of Him that sitteth on the throne.

There is a story the children love about the voyage of Sinbad the sailor, who navigated the Indian Sea. It is said that there was a magnetic rock that rose from the glassy, placid waters that would magnetize the vessels near it, and then as they drew within a certain range, the magnetism would pull the bolts out of the ship; the clamps would become unloosed; and the entire structure would crumble into the sea. The sailors awoke in icy waters and met with a nameless death. So it is with riches, pilgrim. The magnetic rock called "Worldliness" and "Greed" has a subtle, silent, clandestine, and tremendously powerful effect on each soul that comes within its range. Before you are aware of it, you are being carried with its terrible undertow to destruction. Once you're in that current, all your wailings for help will be lost in the ocean's roar. Take heed, my brother, how you spend your time. Let's live so the world will be blessed by our living. How much better would be the world if we would STOP TRYING TO MAKE A LIVING AND MAKE A LIFE!

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